





Gospel to them. He consented and sat down, with most of the Mussulmans in the village around him, and a copy of the New Testament, procured from an American missionary in Broussin, in his hand. He began and read on, amidst almost breathless silence, until the hour of meal had come. His hearers, however, had become so deeply interested in the narrative, that they would not permit him to suspend the reading. He continued, therefore, uninterrupted until he came to the closing scenes of the life of Christ. Here they stopped, for it is a doctrine of the Mohammedans that it was not Jesus who was crucified, but some one in his appearance and likeness.

The lives of the patriarchs and prophets are also a favorite portion of the Scriptures to the Mussulmans. Their own books are full of stories concerning them. They speak of them with the deepest reverence. They regard them all as veritable Mussulmans, as in the literal sense of the word, they indeed were. They adopt their names. They respect the place of their birth, and perform pilgrimages to their sepulchres.

The other portions of the sacred writings which Mussulmans read with the highest admiration, are those which abound in moral sentiments and precepts. Such are the Psalms of David and the prophecies of Solomon. The former are replete with those expressions of adoration and trust in God which are most congenial to a devout Mussulman, and with allusions and resemblances most familiar to the mind of an Oriental. The latter is, throughout, an Eastern book. Its apothegms and sentences are in a style to which the minds of Mussulmans are accustomed in their own books on moral truth and duty.

Not to particularize further, I may mention the Sermon on the Mount as another portion of Scripture which I have heard Mussulmans read and expatiate upon with evident delight.

(London Paper.)

## BOSTON RECORDER.

FRIDAY, SEPT. 4, 1840.

### BENEVOLENT SOCIETIES IN ENGLAND.

**Naval and Military Bible Society.** Thirty-six of the vessels of the royal navy, including five government steam packets, were supplied with 1752 copies during the year. The number of Bibles supplied to the army was 70,725. Whole number of copies issued by the Society since its formation, 18 years ago, is 356,300.

**British and Foreign Temperance Society.** On the subject of opium, the committee remark that its use has been more destructive in China and India than that of distilled spirits in Europe. The auxiliaries of Malacca, Pinang, and Singapore have especially directed their efforts against the use of this pernicious drug, and have distributed large quantities of tracts in Indo-Portuguese, Bengalee, Tamil, Malay and Chinese. The consumption of opium in England in 1820, was 16,169 pounds; in 1836, 38,943; in 1838, 31,204; in 1839, 41,204.

**Wesleyan Missionary Society.** Annual receipts, £29,692, being an increase of £7,897. By a resolution adopted at the annual meeting of this Society, it seems that the practical sanction of idolatry by the British government in India has not yet been withdrawn. In the Madras Presidency, all the evils which have been so justly complained of, still remain, without the slightest mitigation, while the feelings of the religious public continue to be grossly outraged, and the character of the nation iniquitously compromised.

**Christian Instruction Society.** Associations 100; visitors, 2,164; stations, 140; missionaries, 13; families visited, 59,101, containing, probably, 292,000 individuals at each of the 140 stations; and some times two services are held weekly, attended by at least 2,000 persons, who rarely, if ever, go to a more public place of worship. In tents pitched in the suburbs of London, during the summer, and in the open air when the weather would permit, about 500 services are conducted, and are attended by considerable numbers, who listen with order and seriousness. Four courses of lectures on the evidence, doctrines and duties of Christianity, were delivered last winter, at all of which many operatives attended; 3,647 children were induced to attend Sunday or day schools; 2,943 cases of distress were relieved, and more than 1,500,000 religious tracts were lent.

**European Missionary Society.** This Society has contributed something in restoring to the Protestantism of the continent a new scriptural character. Under the charge of the Society are nearly 60 congregations, and many schools, with their agents in France, Belgium, Switzerland, Corsica and Madeira. Number of agents 20, of whom 14 are in France; at 52 stations, there are about 4,300 hearers.

**British and Foreign School Society.** The model schools afford the same unmingled satisfaction which has been felt in past years. For the new Normal school, which it has been determined to establish, at least £20,000 will be required for the purpose of completing it, £11,000 being the whole amount yet received. In the distribution of the government grant, 78 applications from British schools have been made. The sums applied for amounted to £12,666. In illustration of the popular ignorance which prevails in some parts of England, it is stated, that in the three months of July, August and September, 1838, there were 37,767 couples married in England and Wales, of whom 8,733 men, and 13,624 women, signed the registers with a mark.

**British and Foreign Suppression-of-Intemperance Society.** This Society adopts the following pledge: "This Society shall consist of persons who may sign a declaration to abstain from all intoxicating liquors, except medicinally, or in a religious ordinance." During the last year, nearly 20,000 persons gave this pledge; not fewer than 2,000 have been rescued from habits of intemperance; about 1,000, who had been living without God in the world, have been led to attend public worship, many of whom have become communicants.

**New British and Foreign Temperance Society.** The Report announces the great prosperity of the Society during the past year. In one district alone 100 drunkards had been reclaimed, 45 of whom had joined different churches. Not only had the moral habits and social comforts of the people been improved, but their religious welfare had been greatly promoted. The funds (£2,400) had nearly trebled those of the preceding year. The following is the pledge of this Society: "We agree that we will not use intoxicating liquors as a beverage, nor traffic in them, that we will not provide them as an article of entertainment, or for per-

sons in our employment, and that in all suitable ways will discountenance their use throughout the community." The Society's publications have proved of great utility.

By the influence of the *London City Mission*, a copy of a tract called 'the way to be healthy and happy,' has been given to every poor family in the metropolis. Ten lectures have been delivered against Socialism, all of which were attended by thronged audiences. Since the formation of the mission, 871,891 calls and visits have been made, of which 109,151 were to the sick and dying.

**West Indies.** By an official statement of education in the British Islands and British Guiana, the following results appear. Schools 1,447, teachers, 1067, scholars 104,830, being about one in nine of the population, which is estimated at 901,649 persons; of these 104,830 there are in day schools 34,098, in Sunday schools 40,154, in evening schools 11,416, and in private schools 10,166.

### AMHERST COLLEGE.

Amherst, Aug. 27th, 1840.

MR. WILLIS.—As you have a right to expect some account of the Commencement of Amherst College, and I am not sure that any other person will furnish it, the following hasty outline I submit to your disposal.

After the great rain and the vivid electrical discharges of the Sabbath, three brighter days never looked down upon this charming eminence, than Monday, Tuesday and Wednesday. The first public exercise was prize speaking, on Monday evening, by four members from each of the Sophomore and Freshman classes. The large church where all the exercises are held, was well filled; the music, by the College flute club, was fine, and the speaking was thought, I believe, by intelligent strangers, to do honor to the Institution.

The performances on Tuesday afternoon, were, first, an address before the Literary Societies, by James Humphrey, Esq. of New York city, and secondly, a Poem, by ——— Rockwell, of Utica, N. Y. The address was a noble and highly finished production. It illustrated by appeals to argument and fact, the necessity of Personal Independence to the Scholar. In these days of excitement, where so many powerful and often contrary influences assail the man of letters, the subject becomes one of great practical importance. At the commencement, the speaker, apparently from indisposition, seemed to labor in his enunciation; and we began to fear, that the merits of the address would not be appreciated. But he gradually rose above his physical weakness, and the manner as well as the matter increased in interest to the last.

The poem of Mr. Rockwell, labored under the great disadvantage, of not being distinctly heard. This was partly owing to want of compass in his voice, and still more, to the uneasiness and gradual falling off of the audience, after the long address which they had just been listening. After hearing a considerable number of poems, on similar occasions, I wonder more and more, that the favorites of the nudes in our country, will consent to bring up the rear, in a hot afternoon, and before a jaded assembly. It is placing them in extremely trying circumstances. An address of an hour and a half, when subsequent performances tread so closely upon each other, is long enough, for one exercise. A poem must be exceedingly sparkling after that, to be duly appreciated; and even then, the great body of any audience, is too unpoetical to enter into the merits of the performance. The conclusion to which I have come, at the peril of being set down as a literary recluse, is, that the societies in our Colleges and Theological Seminaries, as a general thing, had better not appoint poets to follow their orators; and that if they do, the poets had better not accept. I cannot for the life of me get rid of the impression, that poetry, except it be of the most facetious character, was intended rather to be read than spoken; and even the wit, which is sometimes attempted, would, if carried up to the court of the muses, subject the perpetrators to fine and imprisonment.

On Tuesday morning, an address was delivered before the Society of Enquiry, by the Rev. Horace Bushnell of Hartford, Ct. It was on the Progressive Perfection of the Moral Law; and certainly indicated a great deal of thought and talent. It was full of the "seeds of things;" but there were so many startling propositions, novel in form, at least, if not in substance, that I should want to sit down and read it at my leisure, to tell how far I agree and how far I disagree with the speaker. I understand the address is to be published; and I feel quite sure, that if Mr. Bushnell does not limit and explain some of his sweeping statements, the antiquated class of citizens, at least, will find a good deal to say in the premises.

The following were the order of exercises on Commencement day.

Music. Prayer, by the President. 1. Salutatory Oration in Latin, Henry Martin Spofford, Amherst. 2. Disquisition. The Stability of the Divine Government, Jeremy Webster Tuck, Brattleborough, Vt. 3. Disquisition. The Influence of the Fine Arts upon Literature, John Henry Martyn Leland, Amherst. 4. Disquisition. The Supremacy of the Moral Powers, John Herriek Stratton, Salem. 5. Oration. The language of Nature as addressed to Scholars, Wm. Blankenship Hammond, Fairhaven. 6. Oration. The Association of Ideas as a Source of Enjoyment, Ariel Ebenezer Parish Perkins, Royalston. 7. Disquisition. The Cause of Royalty in Nature, George Barrows, Pawtucket. 8. Disquisition. The Cause of Royalty in Nature, George Barrows, Pawtucket. 9. Disquisition. The Cause of Royalty in Nature, George Barrows, Pawtucket. 10. Oration. The Cause of Royalty in Nature, George Barrows, Pawtucket. 11. Disquisition. The Cause of Royalty in Nature, George Barrows, Pawtucket. 12. Oration. The Cause of Royalty in Nature, George Barrows, Pawtucket. 13. Poem. Edward Flint Watson, Leicester. N. Y. 14. Oration. Integrity in a Statesman necessary to ultimate Success, Piny Fisk, S. S. 15. Disquisition. The Cause of Royalty in Nature, George Barrows, Pawtucket. 16. Disquisition. The Cause of Royalty in Nature, George Barrows, Pawtucket. 17. Disquisition. The Cause of Royalty in Nature, George Barrows, Pawtucket. 18. Oration. The Cause of Royalty in Nature, George Barrows, Pawtucket. 19. Disquisition. The Cause of Royalty in Nature, George Barrows, Pawtucket. 20. Oration. The Cause of Royalty in Nature, George Barrows, Pawtucket. 21. Disquisition. The Cause of Royalty in Nature, George Barrows, Pawtucket. 22. Oration. The Cause of Royalty in Nature, George Barrows, Pawtucket. 23. Disquisition. The Cause of Royalty in Nature, George Barrows, Pawtucket. 24. Oration. The Cause of Royalty in Nature, George Barrows, Pawtucket. 25. Disquisition. 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know that they are often unmeaning and foolish, some of them cannot be performed without sin. I continue to engage in the duties of this office. I am greatly troubled." "I am sinning every day again."

It is proposed to turn the Theatre at Newport, I., into a hall, for lectures, and public meetings.

R. How long will the people of Brighton allow the Sabbath to be profaned, and their lives to be endangered with great risk to their lives, they turn so, declaring with profanity that they would go to Ohio, and furiously rushed on towards Newton.

**Robbery.**—On Thursday evening, as a lady was looking at the list of letters in the ladies' apartment at

tenderness and care. These children she dedicated to God in their infancy; and while with great assiduity she sought their temporal good, she was not unmindful of their spiritual interests. It was her happiness to see two of her daughters consecrating themselves to God, ere she left the world,—and we trust her prayers on their behalf will still descend in rich blessings on the souls of those that as yet cherish no hope of

upon the most favorable terms. WM. M. SHUTE,  
Sept. 4. 20. Agent.

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**Pew in Howdoin St. Church**  
**TO** be Let, well situated, in the middle aisle, and furnish-  
ed. Apply at No. 17 Central Street. Aug. 14.



